Church of Jesus Christ of Latter-day Saints

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment."—I. COR. 1: 10.

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STREET MEETINGS.

SUGGESTIONS BY THE ELDERS ON METHODS OF OUT-DOOR PREACHING.

[SOME time ago a request was made through the conference presidents of the British mission for brief articles from the Elders on the subjects of Street Meetings and Tracting. While but few have responded, the articles which we have received contain some very good suggestions on these subjects which are so closely connected with the work of the Elders; therefore, we shall take pleasure in reproducing in the next three or four numbers of the STAR selections from the papers sent us. We sincerely trust they will be suggestive and helpful to all who are engaged in the work of preaching the Gospel.—ED.]

Street meetings form a very important part of the labors required of the Latter-day Saint missionaries. In this country, they are not in disrepute, but on the contrary, most sects and religious denominations, as well as advocates of the various national, social, and economical questions of the day, resort to them. They place the "Mormon" Elders more on an equality with other ministers; hence there is no occasion for feeling abashed or low spirited because we are required to engage in them. The following are points that I think important for the Elder to bear in mind.

First.—Get acquainted with the police by acknowledging them on the street. They are susceptible to courtesy like the rest of mankind; and when you get their friendship, keep it by observing their wishes.

Second.—After having decided on the best time and place for holding meetings, be prompt and regular. Do not hold promiscuously here and there and at any and all times; but hold your meetings so that those who desire to hear

you again, or those who learn of you through friends, may know when and where they can find you.

Third.—Singing is a very important factor in securing and holding an audience. The Elders should be so paired that one, at least, can carry a tune. Song leaflets with the "Articles of Faith" on the back, containing a number of Latter-day Saints' hymns, and several other religious songs, popular in that particular neighborhood, about half of each (selections from "Sankey's Songs and Solos" are very good), should be distributed at the commencement and during the services. It will be found that the audience will be more interested if they can join in the service; and the English people are not backward in helping to sing when it is made practicable. These leaflets can be purchased by the Elders and counted as tracts when given out.

Fourth.—Avoid glittering generalities and random assertions. Have a subject and stick to it. Give proof on each point, explaining each passage of Scripture fully as you understand it. To quote a passage of Scripture and not explain it will not do the good it otherwise would. The people of the world know the Bible, but they have been educated to place an incorrect meaning on many of its statements.

Fifth.—Don't be too lengthy. Stop and sing another song as soon as the people show uneasiness.

Sixth.—Don't enter into discussion at the close of the meeting. Avoid dissension. Invite those who wish to ask questions to call at your lodgings or to make an appointment for you to call and see them at their homes. Leave the crowd as soon as you are through. Many people like to discuss and they will make all kinds of statements, false and otherwise, that the crowd will accept as truth and expect you to disprove, while you must submit proof for all you say; thus you are placed at a great disadvantage. To attempt to refute the many slanderous statements that will be made, and follow from one subject to another is quite a task, and is seldom productive of good, but gives some brawler a chance to exploit his false learning and display his oratory.

Seventh.—Tracts and books distributed at the close of the meeting should contain the address of the Elders in that locality as well as the time and place of their regular meetings.

Eighth.—Notice should be given of the time and place when you will speak on the street again.

JOHN W. GIBSON.

For a successful open-air meeting, three things are requisite: first, to gather a compact audience; second to gain their confidence and support; and third, to carry them with you through the discussion.

In attracting a crowd, the most powerful aid is effective singing. Songs that "go with a swing" must be chosen. Two well-dressed men, "silk-hatted, frock-coated, and with shining boots," are also a centre of attraction. Often however, the people thus stopped by curious interest, look on from a distance. For effective preaching, this scattered crowd must, if possible, be transformed into a compact audience within the speaker's command. Delicate tact is here required. The line of least resistance must be found, or else the people will

move in the other direction. Often, a simple request for those who wish to hear to come forward, is effective; sometimes, to address oneself directly to those within the proper range, will cause the others to crowd nearer; in any case, to "mean business," and proceed accordingly, will tend to arouse interest. Open with a prayer, short, simple, and to the purpose.

"There is magnetism in all original action. The self-helping man is ever welcome. Our love goes out to him, and embraces him, because he did not need it." Confidence is inspired by frankness and explicitness. Support is engendered by entrusted responsibility. Entrust, for instance, to the true Englishman the maintaining of order and "seeing fair play," and he will be loyal to his charge.

The purpose of the introduction of a sermon is "to render the audience favorably disposed toward the speaker, keenly alert to the discussion, and warmly in sympathy with the view to be advanced," and this bond between speaker and hearers should be maintained throughout the discussion. This may seem impossible in an open-air assembly, composed of all classes and creeds. But let us keep in mind, that it is not so much what we say, as the manner and form of stating it, that gives offence. It is manner in speech that on the one hand promotes understanding and appreciation, and on the other causes the unintelligent brute force that lies at the bottom of society to growl and mow. "It is an excellent rule to observe in all disputes," says Bishop Wilkins, "that we should give soft words and hard arguments, that we should not so much strive to vex as to convince an enemy." To this rule, let us add:

"School thy feelings, Oh my brother,
Train thy warm impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.

School thy feelings; there is power
In the cool collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind."

When we learn so to control ourselves, we shall be given divine power to lead our hearers on a search for the "sheepfold of Christ."

WALLACE CALDER.

Street work should receive special study as it seems to be a special calling. Hold your meetings in as prominent and respectable part of the city as possible. Study the disposition of the people of the district.

Commence meetings by singing (if only a verse) making the distinction between religious and other meetings. The remarks should be on the first principles of the Gospel, not advancing any question that cannot be proven from the written Word. Be humble, but earnest in speaking.

Let the Spirit of the Lord dictate the subject upon which you should speak. as what will be well for one evening may not be suitable for another. Bear in mind that it is not always the eloquence of speech, but the spirit that brings conviction to the heart. Sell as many books as possible, giving the people to understand they are worth their price. Keep a variety of tracts for distribution, so the people are not always getting the same kind.

Invite hearers to your lodgings (which should be in a respectable part of the city) if any wish to converse on the Gospel, giving the public to understand that your doors are always open to seekers after truth.

Holding many meetings will usually create a liking for street work. Bear your testimony to the divinity of your mission when you think it wise. Do not get discouraged. Pass the time of day with those you often see at your meetings, always trying to make friends. And, as in my opinion there is no set rule we can all go by, we should keep ourselves in subjection to the Spirit of the Lord, that we might know from Him of the best method to be used in in our district.

ALBERT CHOULES.

At our street meetings the first speaker usually tells the people who we are and what we are there for, giving them to understand that we are not out to tear other peoples' religion down, but to explain to them the Gospel of Christ as it has been restored to earth through the Prophet Joseph Smith. We speak on the first principles of the Gospel. At the close of our meeting the last speaker announces the books and tracts and advises every one to get a tract as it is free, and a book if they want one. He also announces where we hold meetings and invites all to come. We never debate on the streets, but invite the people to our hall or lodgings, or offer to go to their homes if they would like to ask any questions.

I often think of President Lyman's words: "Give the people syrup, not vinegar." Don't tear peoples' houses down, but help them to build a better one. When we have followed out this method our street meetings have been a success, and we have never as yet met with any persecution.

WILLIAM G. LAMBERT.

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 548.*)

II.

ABOUT this time trade became so dull that all the wood turners in Coates factory were paid off. I was the last who had to leave. I moved with my family to Johnstone, a town three miles from Paisley. It was my wife's native place, and where I had served my apprenticeship, so I was pretty well known. There was a small branch of the Church in this place.

In September 1843, the Rev. J. Clapperton, a minister of one of the dissenting churches, placarded the place for a lecture against the Latter-day Saints. He was a popular man, and his lecture was well attended. Brother Robert L. Campbell and I went to the meeting. The preacher's talk was a tissue of falsehoods mixed with a little low buffoonery to raise a laugh. He called the Latter-day Saints the greatest of imposters.

The next morning Brother Campbell called around to the house, and we decided to invite the reverend gentleman to meet us in a friendly discussion, that we might compare the doctrines of the Latter-day Saints with the Scriptures. I wrote a letter to Mr. Clapperton, which I sent by Brother Campbell. The only reply which I received was the letter returned. I then engaged the theatre for a public meeting, and announced it by handbills, the headlines of which read as follows: "Shall thy lies make men hold their peace, or when thou mockest, shall no man make thee afraid?" I invited the public, as also the minister, to come and hear our side of the question.

I went to the meeting along with the president of our branch. It was evidently the policy of the "enemy" to put me down by noise, for when we entered the room the noise was truly deafening. Some were whistling on their fingers, some were crowing like roosters, some barking like dogs, some clapping their hands and others stamping their feet. I never felt more calm. When we reached the stage, on which a table and two chairs were placed, I allowed the president to go up the steps while I leaped up, turned around, and faced the audience. As I stood there, I could not repress a smile, which seemed to have a good effect on the people, for the noise was hushed immediately, and they listened to what I had to say. It struck me at once that I had better try a little scriptural history on them, so I began good humoredly:

"My friends, I think that I am placed in a somewhat similar position to that of Apostle Paul when he got among the wild beasts at Ephesus—that is, if I am to judge by the noises which I heard on entering this place to-night.' This seemed to put my listeners in good spirits, so I continued: "Most of you know me, and I am acquainted with the most of you. I am a working man, but I know you do not think that any disgrace, even if I am to reply to a parson; besides, I am a Chartist, as most of you are and as such we demand from the government civil and religious liberty as our birthright as Britons. You, my friends, will not claim this from the government and deny it to me. No; I know you better than that. I see among this audience a good many whom the religious world calls infidals, and of one thing I am sure that if I am disturbed to-night it will not be by them, for I have found them ever willing to hear both sides of a matter before they condemn it. I hope the Christians present will not allow themselves to be outdone by the infidels in the order and respect due to a religious meeting."

I opened the meeting and spoke for an hour and a half. The greatest order was kept, and I was given close attention, being interrupted but once or twice. The result of this meeting was that we gained a good many friends among the respectable class, so called, and from among the honest in heart a good many members of the Church.

About this time, November, 1843, a brother from Paisley who had gone to work in a place called Stevensen about twenty miles from Johnstone wrote to me saying that if I would come there, he would take a hall and get up a meeting for me. I submitted the matter to the council of the Johnstone branch and they sent me out along with another Elder named Robert Martin. We had a large and attentive meeting in the largest and best hall in the place. At the close of the meeting I took a vote to see if they wished us to come back again, and all hands voted in the affirmative. Accordingly, I gave out

an appointment for that day, two weeks, for as we had to walk the whole way there and back, a distance of forty miles, we could not do it every week and attend to our work.

The next time, Brother Martin being sick, I went alone. When on the way, at a place called Daloy, a young man from Stevenson met me and desired to be baptized. I did so and confirmed him, and then went on my way. The young man's name was Robert Cunningham. He went to Utah and lived in or near Ogden. That day at Stevenson I had another good meeting; and as the landlord gave me back half of the hall rent, I was enabled to ride by rail half way home. I baptized six or seven in Daloy, and several in Stevenson.

A Campbellite preacher, by the name of Servier, now sent me a challenge for a two night's discussion, the subject to be whether the Campbellite church or the Church of Jesus Christ of Latter-day Saints is the true church according to the New Testament. On the evening appointed we had a large audience. I spoke first and proved that Christ established His Church with apostles, prophets, evangelists, etc., all inspired men given for the "perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ, till we all come in the unity of the faith, to a perfect man," etc. I also spoke on the peculiar gifts and blessings which were to be received by members of the Church of Christ. Mr. Servier did not attempt to refute my arguments, but said that if the Church to which I belonged had apostles, let them prove themselves such by working miracles. As for him and the church to which he belonged, their apostles were still alive in the Bible; their words were there, and though dead, they yet spoke in that book. I could not keep him to the subject, but he went from one thing to another, and when he had nothing else to say he kept calling out for me to work a miracle for him. The people were disappointed in him because of the course he took, and I was disappointed in myself for not being able to keep him to the point.

On the second night of the discussion I decided to adopt another plan to keep Mr. Servier to the point at issue. There was a large audience present. My opponent spoke first, and he led out with the old story of his apostles being alive in the Bible. He said the gifts were all done away because in this enlightened age of the world they were no longer needed. In this manner he took up his half hour and then sat down.

I could see by looking at the audience that they were disappointed. I arose and said: "As I intend to keep Mr. Servier to the points at issue to-night, I will not do as I attempted to do last night, to follow and reply to all that he chose to assert, but I will take one statement at a time and keep to that until it is made plain whether it is true or false. I will first take up the assertion that has been made both nights that the apostles which Christ chose eighteen hundred years ago are all that are needed, they being still alive in the Bible, and speak to us from that book. If this be true, I have a question to ask Mr. Servier, and I shall be pleased if he will answer it before we go on to the next question. The Apostle Paul must be one of these living apostles spoken of. In I Corinthians, 12th chapter, Paul speaks of certain gifts that were divided to the members of the Church by the Spirit, such as prophecy, miracles, healings, etc., and in the 1st verse of chapter xiv he tells us to follow after charity and to desire these spiritual gifts, but rather to prophecy. In

verse thirty-nine he tells us to covet to prophesy, and to forbid not to speak in tongues. Now, as Paul is one of his living apostles, I wish Mr. Servier to tell this audience why he and the church to which he belongs do not take Paul's advice? Why, instead of desiring these gifts, they declare they are no longer needed? Why do they not covet to prophesy? Why do they forbear to speak in tongues? And as I wish to give Mr. Servier plenty of time I will sit down and allow him to answer these questions."

Mr. Servier arose, but appeared somewhat nervous. He occupied about half his time in making some rambling remarks, but sat down without attempting to reply to my questions.

I then called attention to the fact that my questions had not been answered, and that Mr. Servier must either do so or admit that he is unable. I then stated the proposition again, making it as plain and as emphatic as I could, and asked the gentleman to reply to my questions.

Mr. Servier again stood up and the people called out to him to answer the question. He attempted to speak, but he sat down without saying a word.

"It is very evident," said I, "that Mr. Servier cannot answer without contradicting his own statement; and as this is the last speech of the evening I will occupy the time by reading what Paul said about the order of the Church of Christ." I then read from the twefth chapter of Corinthians and made some comments on the principles therein set forth.

When I sat down my opponent's chairman arose and stated that Mr. Servier had that morning received a letter from a friend of his at Edinburgh on the subject of this night's discussion which he had forgotten to present. He now asked for half an hour's time in which to read it. I granted his request with the understanding that I should be given the same amount of time to reply. This did not exactly suit, so I was invited to speak first.

"Thank you," said I, "but how am I to reply to a thing before I hear it? I think you will have to speak first and then I shall follow you."

He then took out his letter and read it. It was to the effect that the Church of Latter-day Saints and the Church of Rome were alike in one thing: They were both monsters, for both claimed to have two heads. The Church of Rome claimed to have the Pope for a head and also Jesus Christ at the same time. The Mormons claimed to have Joseph Smith and Jesus Christ also; and as anything having two heads is a monster, these churches are monsters, and could not be the Church of Christ. The reader then sat down without making any remarks of his own.

In reply I said: "Let us see what your own Apostle Paul says about this subject. In Ephesians, chapter 5, he says, 'The husband is the head of the wife, even as Christ is the head of the Church: and he is the Savior of the body.' Now, sir, I believe that you have a wife, and, as her husband you are her head in the same way that Christ is the head of the Church. I think, however, she would be in a sorry way if she did not have a head of her own. If the least member in the Church is needful to make a perfect body, as Paul says, it surely would be very imperfect without such a member as the head. You may tell your friend that the Latter-day Saints are perfectly right in claiming a head for the Church on earth as well as One in heaven."

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 8, 1904.

EDITORIAL

THE DEPRECIATION OF THE "NOW."

"ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year."—EMERSON.

It seems to be one of the peculiarities—or shall we say weaknesses—of human nature to depreciate the present. The past, it is said, was great, and we see its glory shine out from history's pages; the future will likewise be full of opportunity and splendor; but the present is tame and dull and inopportune!

According to many peoples' way of thinking, there is always something wrong with that which is immediately around them and with them. Such people are not quite well—in fact, will never again enjoy the health which was theirs in younger days. Their work doesn't quite agree with them—some day in the future they will find something to do which is better adapted to their talents. Times are not what they once were—but there is a good time coming. The climate of the country has changed for the worse—it is too hot or too cold, too wet or too dry—and so the "now" is continually dull and dreary and hard, and only bearable by a contemplation of what has been or is going to be.

This peculiarity of human nature is found in nations as well as in individuals. When the children of Israel were delivered from under the burdens of the Egyptians by the stretched out arm of God, what a perilous time that was! When they were led into the wilderness and fed with manna from heaven, how hard was their life! How they murmured and rebelled, and gladly would have returned to the flesh pots of Egypt! Yet centuries after, their psalmists, looking back upon the scenes which time had painted in shining colors, sang praises unto the Lord because He had led His people like a shepherd, had given them food and drink, and had delivered them from their enemies.

In the meridian of time God sent His Son to save the world and to show the way of eternal life. Jesus came to His own—came in fulfillment of the predictions of the seers of old—but He was rejected. The commonness of the "now" clung also to Him. "Is not this the carpenters's son?" asked the the Jews. "Is not His mother called Mary?" They were offended in Him.

They had the law and the prophets, they said. Abraham was their father. They were well versed in the learning of the past. They honored the prophets that were dead: they built tombs for them, and garnished the sepulchres of the righteous. They said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." The future also was full of promise of great things for them and all the house of Israel: but they were blind to the present and the blessed opportunities which were within their easy grasp. They lived in the past and in the future, but to the present they were dead.

In the dispensation of the fullness of times, God again sent His prophet to usher in anew the simple, yet glorious Gospel of Jesus Christ. For ages the world had been in darkness, groveling in the superstitions and ignorance of an apostate religion. The Prophet Joseph Smith came with a message from heaven; but again it was the same cry of "imposter, false prophet, blasphemer—away with him! Have we not God's word of eighteen hundred years ago? Have we not the Scriptures? They are enough. Who is this that teaches the necessity of living apostles and prophets? How foolish to speak of such men with us *now* and *here*. It is well and good to read about them—they had their time and place—but they are not needed in our enlightened age. It would no doubt have been glorious to live in the time of Christ and His apostles, and to have been partakers of the personal ministrations of these men, but as these things have been done away, we are not to expect them in our day. A prophet, indeed! He looks, speaks, and acts like other men."

And so Joseph was despised, reviled, and at last put to death for testifying that God acts in the "now" as well as in the "then"; and from his day to the present the Elders of the Church of Jesus Christ who have advocated the doctrine of inspiration and present-day revelation have been looked upon by the world as persons who are laboring under a strong delusion. Only a few can see the possibilities and privileges of the living "now," and are wise enough to accept of the truth. The great majority, blinded by the false glamor that has been placed around the past, are content to read about the blessings of former days. They gaze into the distance, worshiping the dim and hazy, but they do not see the Pearl of Great Price lying at their feet.

It is the imperative duty of all to accept truth when it comes to them. Regrets over the past are vain. The expectations of the morrow are realized only to the extent that action is taken to-day. The past was given to the past; the future belongs to the future; but the present is ours, and God will hold us responsible for the use we make of the gift. We must get rid of the delusion that the "now" is commonplace. It may appear hard—yes, it may be hard, but for all that it is all we have. For us there is no yesterday, and there will be no to-morrow in which to work out a salvation in the Kingdom of God.

"Now, is the word that wisdom writes
On palace, hall, and bower;
The buried past from hope is free;
The future—what is that to thee?
Improve the present hour."

God was with His children in the ages which have past. He will be with

them in the future. He is also with us here and now. The clouds may obscure the sun for a moment, but we know that back of the mist is the light. God is from the beginning to the end. His arm is not shortened; His voice is not stilled; His love is not diminished. The Church of God is on the earth, and the priesthood is operating among men for the salvation of souls. For all these truths our hearts should be filled with praise and thanksgiving.

N. A.

From a Cablegram received September 6th, we have learned of the death of Nelson A. Empey, Bishop of the Thirteenth ward, Salt Lake City, Utah.

Elder Jesse B. Higgs, who recently returned home from laboring in the Liverpool office, has been called to the office of Second Counselor to Bishop Christensen of the Tenth Ward, Salt Lake City.

We now have a stock at this office of "Cowley's Talks on Doctrine," cloth; "Brief History of the Church," paper; "Life of Brigham Young," cloth and paper; "New Testament and Ready Reference," roan; "Psalmody," half leather and cloth; "Y. M. M. I. A. and Missionary Tune Book," cloth; "Sunday School Song Book," cloth; "Ready Reference," morocco; "Doctrine and Covenants and Pearl of Great Price," combined, in morocco, gilt, round corners, and in yapp; "Book of Mormon," in same styles; the three last named books combined in one in the two styles of binding, and the Bible and Book of Mormon, combined, in morocco, yapp. We also have a supply of all the large and small tracts, bound in cloth; they are very convenient for the Elders' personal reading. Orders for "Book of Mormon Lectures," paper, can now be filled, also for "Rejected Manuscript," and "Mormons and Mormonism." We also have several 1903-4 M. I. A. Manuals on hand.

Arrivals.—The following missionaries arrived September 3, 1904, ex s.s. *Cretic*. For Great Britain—Thomas W. Bailey, Salt Lake City. For Scandinavia—Erick T. Elieson, Murray; Joseph S. Hansen, Mink Creek, Idaho; Hyrum Larsen, Vernon, Idaho. For Switzerland and Germany—William M. Murdock and Earl J. Glade, Park City. For Netherlands—John Roghaar, Ogden.

Appointment.—Elder Thomas W. Bailey, who arrived September 3, 1904, is appointed to labor in the Norwich conference.

CONFERENCE APPOINTMENTS.

Manchester	Sunday, September	18, 1904.
Sheffield	„ „	25, „
Nottingham	, October	2, „
Grimsby	„ „	9, „
London	„ „	16, „

NOTES FROM THE MISSION FIELD.

President Darwin R. Harris reports from Norwich nine baptisms, which took place Sunday, September 4th. These, with three about a fortnight ago, are substantial additions to the branch. Prospects are encouraging in the conference.

On Saturday, August 27, the Mutual Improvement association of the Hull branch made an excursion to the city of York. About twenty-five members and friends were present, and all had an enjoyable time. The company joined the York Elders in holding an open air service, but so much opposition was encountered that it was impossible to conclude it in peace. The Elders are accomplishing a good work, however, in spite of the efforts of enemies to hinder them.

From Bradford comes the following, under date of September 3rd, 1904, written by President Edward A. Morgan:

"I am pleased to report another baptising at Bradford at which eleven souls were added to the fold. Elder Abraham M. Hill officiated. About one hundred and fifty people were present and witnessed the ordinance performed. A peaceful spirit prevailed. At the confirmation meeting held in the Temperance Hall, the new members were confirmed, and many of the Saints bore testimonies to the truthfulness of the Goepel. Several investigators applied for baptism to-day, and the prospects are bright for another harvest in the near future. The council meetings of the Elders and the local priesthood meeting showed good reports from the different branches of the conference."

Brother J. C. H. Richardz, writing from Barrow-in-Furness, September 2, 1904, expresses his thankfulness for the Gospel which has been brought to him. He is about to leave England. "It may be gratifying to you to know," he writes, "that I have much appreciated the doctrines as put forward by the Latter-day Saints. I have now been a member for four months, and I can testify to the many blessings I have received since I came into touch with the true Gospel. To me it is indeed a new life. I feel that I am in closer touch with God than ever I was before. To me now God is a living reality, the fulness of which I could not realise before. It gives me joy and pleasure to make known to others the blessings I have received. In Dalton-in-Furness I was the only Latter-day Saint, and in consequence my business fell off and I was ridiculed for my faith. My brother forsook me. I am prepared to suffer and sacrifice all I possess rather than give up the truth I now possess."

Elder Jesse W. Hoopes sends us the following from London: "Saturday, August 27th, 1904, a very pleasant and successful outing of the Sunday schools of the London branches was had at the Alexandra Palace. Previous arrangements had been made for the day at the Palace. At 2 p.m. the members and Elders of the schools, to the number of forty, which number later in the day increased to fifty, gathered to participate in the sports and games of the afternoon. At 4:30 we retired to the large hall of the refreshment rooms

at the Palace, where 'tea' had been prepared for us at a reasonable cost. One very pleasant feature of the 'tea' to us, yet an astonishing one to the management of the refreshment hall, was that our drink consisted of hot water and milk. They asked what society we were members of, stating that it was without precedent in their experience, and also expressed a desire that we come again. The saying, 'By their fruits ye shall know them,' is surely true of the Latter-day Saints who are living the Gospel of Jesus Christ."

Elder J. Marlow Taylor sends us the following:

"The two district meetings held in West Hartlepool, of the Newcastle conference, Sunday, September 4th, 1904, were most successful. The attendance at both afternoon and evening meetings surpassed that of any conference or district meetings we have held within the last two years.

"At the evening service the hall was filled to overflowing, and then all who came could not be accommodated, but they, being apparently eager to hear of the Gospel truths, crowded around the doors and windows on the outside. The principles of the Gospel were ably presented, and we feel that these meetings will result in much good. The Middlesbro' choir, under the leadership of Elder Robert Hazen, Jr., furnished the singing, which was highly appreciated by all present.

"We attribute our success to the hard work of the Elders in advertising, also to the several street meetings held the night previous, which were well attended.

"There seems to be an awakening, as our last three district meetings have been very successful, and our Elders are meeting with much success, which is quite encouraging."

The Elders laboring in York report their labors as follows, under date of August 29, 1904:

"The interest manifested at the present time in this field both for and against us is very keen. Our street meetings are attended by large crowds of people who appear anxious to know the truth, and we are endeavoring in a humble way to preach unto them the simple truths of the Gospel. Last Saturday night our meeting was partly broken up by other persons stepping in and speaking against us. A number of times we have been interrupted in this manner, not to offer anything against what we have said, but to utter abuse and slander against men that they have not seen or known. At one of our Friday night meetings, held upon the Market Place, they tried to incite the people against us, but the evil they designed for us fell upon their own heads, and they were hooted off the street. We have extended to them every courtesy that they could expect, having answered all their questions to the satisfaction of the people present; but this, we find, does not appease their feelings but rather angers them, and spurs them on to renewed violence, and we find them at our next meeting ready and eager for the fight.

"We have a host of friends here. Our indoor meetings are attended by scores of strangers, and a great many of them we are led to believe, are earnest seekers after truth. Almost every night in the week we are invited to their

homes to explain to them the truths of the Gospel, and we feel satisfied that the result will be the building up of a prosperous branch of Saints in this city."

THE ONLY WAY.

"THE 'Deseret Evening News' of Salt Lake, in its editorial columns publishes articles claiming that the Mormon Church is the only 'true' religion."

We find the foregoing in a paper that circulates extensively in the Northwest. Wonderful, isn't it? We were under the impression that everybody at all acquainted with religious movements in the nineteenth and twentieth centuries, was fully aware that this claim has been set forth from the very beginning of the establishment of that which is called the "Mormon" Church. Any religious organization which does not make a similar claim is, to say the least, inconsistent. If it does not assert its superiority to other religious establishments, it proclaims at once its non-necessity and raises the question of the reason for its existence.

When the Prophet Joseph Smith was first favored with a communication from the heavens, in the appearance to him of the Father and the Son, he was told, in response to his earnest inquiry as to which of the religious denominations he should join, that he was to go after none of them, for they had all gone out of the way, and were "teaching for doctrine the commandments of men." The Church of Jesus Christ of Latter-day Saints was organized and set up for the introduction, that is, the restoration of the pure Gospel without the interpolations and vagaries of men by which mankind had been led astray for centuries. Every doctrine, principle, ordinance, ceremony, ordination and commandment in this Church has been received by communication from heaven, by revelation, inspiration, and the power of the Holy Ghost. This is its great distinction from all other religious societies extant.

This claim is the secret cause of the intense hostility towards it exhibited by the religious ministers of the age. They resent it bitterly. They take it as a reflection, not only upon their teachings, but upon their pretense of authority. It is true that none of them, with the exception of the dignitaries of the church that claims direct succession from the original Apostles, professes more than mental impressions and intuitions to themselves or others, as the source of their "call" to the ministry. In fact, the cessation of direct communication from God to man is recognized and made a tenet of faith throughout modern Christendom. The denial, therefore, of any actual authority from Deity to them, ought not to arouse in them the anger which they manifest, and certainly does not justify the hostile measures which they take towards a Church which asserts that divine authority has been given to it by present revelation. They may take issue with this assertion and seek to controvert it by proper means, which does not include physical force, misrepresentation or endeavors to injure those who entertain it.

The so-called "Mormon" Church takes the ground that it has the only true religion, in the sense that it is of direct divine origin. It was set up by Jesus Christ, the founder of the primitive Christian faith. He declared when on earth that all other systems but His were wrong and His only was the way, the truth and the life. He has made the same declaration concerning His

Church in latter days, which is the former Church restored in every particular. There is no other rational position that it can take. No matter how much it may offend those who do not agree with it or admit its claims, it must be that or nothing more than another sect added to the mass of heterogeneous, conflicting religious faiths.

It should be understood that in taking this position the Church of Jesus Christ of Latter-day Saints does not deny or seek to belittle the good that has been done by devotional and sincere workers in the religious cause during the past centuries. No matter what particular church or society they may have been connected with, whatever of truth they have presented, or effort they have made for the uplifting of humanity, for the promotion of faith in God, for the prevalence of morality, for the cultivation of that which brings peace, kindness, brotherly love and charity, which disperses the clouds of superstition, infidelity and skepticism, and that aids in the suppression of strife, selfishness, war and savagery, we commend them for and bid them Godspeed in their good works.

We believe that all truth and every good thing comes from our Eternal Father, and we know that it harmonizes with that which we have received from Him. But He has Himself revealed His word and His will in these last days, and committed a dispensation to His servants, upon whom He has placed authority to proclaim His truth and administer in the ordinances of His house, declaring that what they perform in the way He has appointed shall be owned and recognized of Him, and that what they seal on earth shall be sealed in heaven, and what they loose on earth shall be loosed in heaven. In this sense, then, the "Mormon" Church is veritably the only true religion, and as such it has been presented to the world for more than seventy years.

There is some religious truth in every sect under the sun. There are good people in all the various churches, as there are outside of churches, in heathendom as well as in Christendom. They are all the children of our Father. He will judge them according to their light and their works. He will give them His Spirit according to their faith and their sincerity. He will accept the good they do, but reject the evil. And He will not acknowledge anything that is done in His name unless He has Himself bestowed authority to perform it. The ordinances administered without that authority are void and of non-effect.

"Mormonism," so-called, is God's truth. The "Mormon" Church is God's institution. It was established by Him and He will sustain it. The principles for which it stands are divine, and that is why they will prevail. This Church has had to maintain a position of defense from the beginning. It has been assailed from all quarters, and with all kinds of weapons, but it will conquer and overcome all opposition by the power of truth and the strength of the Almighty. But it has no fight against anything that is good, true, progressive, enlightening and saving, whether in temporal or intellectual or spiritual things. It is for the welfare of humanity at large and seeks the salvation of the living and the dead, of all races, ages, beliefs and nationalities. It ignores nothing that is good; it wants nothing that is evil. It is the champion of right, and it will conquer and overcome as sure as that truth will triumph over error and light will disperse the darkness.—*Deseret News.*

THE COURAGE OF FAITH.

BY PRESIDENT JOSEPH F. SMITH, IN THE "JUVENILE INSTRUCTOR."

THERE are people who are courageous in doing all they can to bring about certain results. They will combat evils and resist the wrongs that are inflicted upon them and upon others; but when they have been defeated, when they see a just cause suffer and evilly disposed men triumphant, they give up. What is the use? That is the question uppermost in their minds. They see wicked men apparently successful. They see men of evil repute honored by their fellow men until they are almost persuaded that fate has her rewards for wrong doing. With them what appears to be a lost cause inspires no hope. It is lost, they say, and we shall have to make the best of it, and let it go. They are at heart discouraged. Some almost question the purposes of Providence. They have the courage of men who are brave at heart, but they have not the courage of faith.

How different it was with Paul! He had labored fearlessly, he had delivered a divine message, he had resisted the enemy, and they apparently triumphed over him. He was taken prisoner and subjected to humiliating treatment by the administrators of the law. He was in bonds, and death awaited him, but he was still courageous. His was the courage of faith. Read these stirring words of his sent to the Ephesians, recorded in Ephesians vi: 13, sent when most men would have thought their cause lost: "Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, *to stand.*"

After we have done all we can do for the cause of truth, and withstood the evil that men have brought upon us, and we have been overwhelmed by their wrongs, it is our duty to stand. We cannot give up; we must not lie down. Great causes are not won in a single generation. *To stand* firm in the face of overwhelming opposition, when you have done all you can, is the courage of faith. The courage of faith is the courage of progress. Men who posssess that divine quality go on; they are not permitted to stand still if they would. They are not simply creatures of their own power and wisdom; they are instrumentalities of a higher law and of a divine purpose.

Others would quit, they would avoid trouble. When it comes it is to them most unfortunate. It is really too bad. In their minds it might have been avoided. They want to square themselves with the world. The decree of the world has gone forth, why withstand it? "We have withstood evil," they say, "and it has overwhelmed us. *Why stand longer?*" Such men read history, if at all, only as they make it; they cannot see the hand of God in the affairs of men because they see only with the eye of man and not with the eye of faith. All resistance is gone out of them—they have left God out of the question. They have not put on His *whole* armor. Without it they are loaded down with fear and apprehension and they sink. To such men everything that brings trouble seems unnecessary. As Saints of God it is our duty "to stand," even when we are overwhelmed by evil.

"And I give unto you a commandment, that ye shall forsake all evil and

cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

"For He will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith:

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy;

"For if ye will not abide in my covenant, ye are not worthy of me" (Doc. and Cov. 98: 11-15.)

THREE WORDS OF STRENGTH.

There are three lessons I would write.
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope. Though clouds environ round,
And gladness hides her face in scorn,
Put off the shadow from thy brow;
No night but hath its morn.

Have faith. Where'er thy barque is driven—
The calms disport the tempest's mirth.
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man, as man, thy brother call;
And scatter like a circling sun,
Thy charities on all.

SCHILLER.

DIED.

WILLIAMS.—At Thornaby, August 26th, 1904, Sister Maranah Williams, in the seventy-eight year of her age—*Deseret News* please copy.

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